

ruffians frequently obtained the weapons and the power, compelled all residents to join and pay fees or submit to their demands, struggles ensued with adjacent groups or with the authorities, and disorder was accentuated. Still another has been the Triad Society (*San Ho Hui*), also known as the *Hung* Society and the Society of Heaven and Earth. Just how far back it goes is uncertain, but it has been implicated in more than one rebellion and has probably appeared under various guises and aliases. It is organized by individual chapters as well as by a general brotherhood. Opposed to the Manchus, it was associated with the beginnings of the T'ai P'ing Rebellion. The White Lily and the White Cloud Societies are also famous. Both probably originated near the beginning of the twelfth century. Both appear to have been founded by Buddhist monks and were originally religious and Buddhist in character. Both repeatedly fell afoul of the state and were responsible for outbreaks, some of them of serious dimensions.

Secret societies have played an important part in recent politics. A large proportion of the leaders of the country belong to them. Indeed, it is said to be impossible for an aspirant for power in the state long to be successful without membership in one of them. As a rule a man joins only one and not many—contrary to the practice in the United States. A connection with more than one is said to work disadvantageously for him.

Numbers of the societies at the outset possessed no political purpose. They were religious associations, or business or benevolent organizations, for the benefit and reciprocal protection of their members. Inevitably, however, many were sooner or later drawn into politics—perhaps captured by some

ambitious leader
who wished to use them for his ends or regarded
with suspicion
by the state and proscribed and so forced into
revolt, or, wishing
to protect a member or members, compelled by
force of circum-
stances to exert political pressure.

OTHER FORMS OF ASSOCIATION

There were and are associations which have
remained largely
or entirely non-political in character. Such have
been the many
societies where the religious purpose has
continued dominant,
the guilds, the groups for the cooperative saving
and lending of